AN

APOSTATE EXPOSED:

OR,

George Keith

Contradicting himself and his Brother *BRADFORD*.

WHEREIN

Their Testimony to the Christian Faith of the People called *Quakers*, is opposed to *G. K*'s late Pamphlet, Stiled, *Gross Error and Hypocrisie detected.*

By *JOHN PENNINGTON.*

For where Envying and Strife is, there is Confusion, and every evil work, James 3. 16.

What shall be given unto thee, or what shall be done unto thee thou false Tongue, sharp Arrows of the Mighty with Coals of Juniper, Psal. 120. 3, 4.

London, Printed and Sold by *T. Sowle*, near the *Meeting House* in *White-Hart-Court* in *Grace-Church-street*, 1695

An APOSTATE Exposed: or George Keith *contradicting himself, &c.*

WHEN I first read *G. K's* last Sheets, miscalled *Gross Error, &c.* I did not think to have taken publick notice of it, and that for two Reasons. First, that tho' the said Book smote hiddenly at the Yearly Meeting, and mored directly at the People called *Quakers* in general, yet that the *Title-page* and much of the Book reflects on Three Friends by Name, whom he would single out, as *leading Men* in the said Meeting, and pretends, by their former Writings, to make good his Charge, the least of whom, as they are far my Superiors in managing of Controversie, so are they *Elders* in the *Church of God*, and whom it would have more immediately have concerned to have returned an Answer, were that to do now, both on behalf of themselves, and of the blessed Truth he hath blasphemed. But this leads me to my Second Reason, *viz.* That most of the passages he finds faults with, and would labour to *pervert*, have been already brought by himself in two printed Papers, (the one called, *A true Copy of a Paper*, &c. The other, *The pre-*

tended Yearly Meeting of the Quakers, their Name-
less Bull of Excommunication, &c. and refuted by *T. E's*, in a Book Entituled, *Truth Defended*, which he so far takes notice of in his *Postscript*, as bespeaks it was come to his Hands; for he makes some idle Observations on a passage or two, and so leaves it, which he had better have let quite alone, except he had done it more fairly, and more to purpose, and withal makes a *faint* offer, *that it is probable a due Answer may be given in due time* to it; and that other Book of his, called *a further Discovery*. So that *G. K.* would he mind his business, might have found work enough upon his hands, without writing *one* thing *twice* over, who for all he once told us, when pressed to defend himself, that *of making many Books there is no end*, yet seems to have an itch to be doing, though it be but *actum agere*, rather then come with what's *ad rem*, and argumentative; for till better enformed, I must assign his shifting, to a diffidence of his cause, and an uneasiness to buckle close to the work, who after all his vain flourishes, empty not of malice but matter, manifests himself to be at a low ebb; his stock almost exhausted, if he be no more fruitful of his instances against those Friends, and others of their Brethren, that so sorry inferences, once before brought and found too light, are become his last refuge, and for want of more, must be repeated, though the invalidity of them hath been sufficiently laid open.

Now

Now that which drew me to be concerned with him, at present, is this; As I have of late compared his former Books, with his later Pamphlets; so observing in a Book, which by the difficulty of obtaining, I find to be but in few Hands, that he, in the Year, 1692. (even since his work of *Division* began, as I gather from a paper of his *Parties*, signed in 1691. *Reasons and Causes*, p. 19.) had expressed a different sentiment of the *Quakers Principles*, than he hath of late; instead of enervating by argument (a work done by another Pen) his fallacy and groundless deductions, I chose to confront him by his own handy works, and detect his self-inconsistency, with what he himself wrote, about three Years since.

The Title Page of this last, runs thus.

'*Gross Error and Hypocrisy Detected in George Whitehead* and some of his Brethren, as doth 'appear from the disingenuous and Hypocritical answer he and some others hath given to 'some *Queries*, sent to the last *Yearly Meeting* 'of the People called *Quakers*, in the *third* '*Month*, 1695. by comparing the said answer 'with the printed Books of the said *George* '*Whitehead*, *William Penn* and *John Whitehead*, 'leading Men in the said Meeting; wherein the 'great inconsistency and contradiction of their 'present late *Answers* to the express *Words* and 'Sentences of their printed Books, is discovered, with a further account of their *vile* and 'pernicious Errors.

The

The Queries he here mentions, seven in number, indeed not transcribe, but refer to the Book it self. They are said to have been *proposed* by the *Bishop* of *London* his *Chaplain* (but probably were *composed* by *G. Keith* himself, or some such others *Apostate*) the substance was to demand our Faith relating to *Christ's* being in Heaven, in the Body in which he suffered, his coming therein to Judge at the *last Day*, the Resurrection of the Dead, and his *Blood* propitiating for the Sins of the World. Now here what *G. K.* and some others in *Rhode Island*, say on behalf of the *Quakers*, in a Book of theirs, printed by *William Bradford* at *Philadelphia* in *Pennsylvania*, Anno 1692. The Title is thus.

'The *Christian Faith* of the People of God 'called in scorn *Quakers*, in *Rhode Island* (who 'are in Unity with all Faithful Brethren, of 'the same Profession, in *all parts* of the World) '*Vindicated*, &c. To which is added, some '*Testimonies* of our *Ancient* 'Friends to the *true Christ* 'of God, *Collected* out of 'their printed Books, for 'the further convincing of 'our Opposers, that it *is* '(and *hath been*) our *constant* 'and *firm* belief, to expect 'Salvation by the *MAN* '*Christ Jesus*, that was outwardly Crucified without 'the Gates of *Jerusalem*.

Note, These Collected Testimonies were left out, in a later Impression at *London*, by *R. Baldwin*: So the Reader will not find them there.

From

From whence I obſerve, that in the Year 1692. and before, the *Quakers* were found in the Faith; then *G. K.* with others, labour to *convince our Oppoſers, that our belief and expectation of Salvation by the Man Chriſt Jeſus, that was outwardly Crucified without the Gates of* Jeruſalem, *IS* and *HATH BEEN conſtant and firm*, whereas now he inſinuates, the *leading Men* (as he terms them) viz. *G. W. W. P.* and *J. W.* are *inconſiſtent, in their preſent late Anſwers to the expreſs words and ſentiments of their printed Books.* So that, with him, one while Friends *former* Printed Books are *Authentick*, their belief *conſtant* and *firm*; other while they muſt lye under the imputation of *vile* and *pernitious Errours.* This will be made further appear by his *Epiſtle* prefatory to the Book called, *Groſs Error*, *&c.* Which begins thus.

'The method I propoſe in this follow-
'ing Treatiſe, is, firſt, to ſet down the ſaid
'Queries mentioned in the Title Page, next
'the Anſwers given by *G. Whitehead*, and
'Some of his Brethren, and ſigned by them;
'thirdly, the anſwers I have *faithfully and*
'*ſincerely* Collected out of the printed Books
'of *George Whitehead*, *William Penn* and
'*John Whitehead*, that ſhew the great incon-
'ſiſtency and contradiction of their *preſent*
'late anſwer to the expreſs words and ſenti-
'ments of their *printed* Books. The which
'anſwers will alſo give a further account of

'their vile and pernicious Errors, oppoſite to 'ſome Fundamental Articles of the *Chriſti-* 'an Faith. And here I would have the 'Reader to underſtand, That if theſe men 'had, by their late anſwers, contradicted 'their former ſayings and ſentiments, from 'any ſincere conviction, and profeſſed ac- 'knowledgement of the *vile* and *groſs* Errors, 'boldly aſſerted by them, in their printed 'Books, I ſhould have been ſo far from 'charging them with *Hipocriſy*, for their ſo 'doing, that I ſhould have commended their '*Ingenuity*. But they are ſo far from any 'ſuch acknowledgment, that in their late 'anſwer, they refer to the anſwer given by 'them in publick, to the objections made a- 'gainſt them in publick. Now it is plain 'by their anſwer made in publick, they mean 'their Anſwer and Doctrine, Sayings and 'Sentiments contained in their printed Books, 'ſo far are they from profeſſing or owning 'any real conviction they are under, of their 'former vile Errors. Though it is not im- 'probable, that ſome of them, and particu- 'larly *George Whitehead*, hath ſome contrary 'Apprehenſions and Sentiments, in divers of 'theſe weighty matters, to what he hath for- 'merly, with great confidence, aſſerted in 'Print, as not only being his *own* Principles, 'but the *Quakers* Principles. (Though I 'thank God, thoſe vile Errors, *&c.* which he 'calls the *Quakers Principles*, were never my

'Prin-

Principles, and in Charity I am to believe, nor the Principles of divers others, that have with me gone under that Designation) —— They are not so sincere as to own and retract in publick their Errors exposed in publick, even lest such Retraction or Correction should lessen and abate their honour and esteem among their too credulous Followers and Admirers, who without have all doubt have suffered themselves to be too much influenced and led by them into the same Errors. And in the next page, "And however in some things of *weight*, it is possible that *G. Whitehead* and some others have *changed* their Sentiments; yet I have no ground or reason to think otherwise, but as touching divers weighty Matters of the Christian Doctrine and Faith, he and they are still under great Blindness, Darkness and Error.

This is the *basis* of the Work, and gives us Light into the *design*, of his undertaking. The *vile Errors* he ascribes to Friends *former Sayings*, *Sentiments* and *printed Books*; their *Hypocrisie* to their not *acknowledging* them; but *referring* to their *Answers made publick*, and yet allows some Reformation of Judgment, but not total, but that they are *still* under *great Blindness*, *Darkness and Error*. This Charge is extensive enough, reaching the publick *Labourers*, who have been Conversant in *Print*, without any *exception*; and how wide he will stretch it to, fetch in

the rest, under the notion of *credulous Followers and Admirers*, himself best knows, if any. That these were not his Sentiments *formerly*, or at least that he hath declared *otherwise*, is what now lieth before me to evince, and that out of the Book, even now mentioned, called *The Christian Faith*, &c. for further notice I design not to take at present, of him and his mischievous Work (he being Debtor to *T. E.* for not offering himself from the incongrous and absurd Inferences, he hath already drawn from those Friends Books) than to turn his own and his Friends Weapons upon himself. *Suo se jugulet gladio.*

In Pag. 3. *G. K.* and others (in order to *vindicate* the people called *Quakers*, from the *Calumnies* of *Christian Lodowick*) say, 'Whereas 'divers of us, challenged by him, declared 'sincerely their sincere Faith, as concerning 'the *Lord Jesus Christ of Nazareth*, and what 'the Holy Scriptures testifie of him, yet he 'did continue to accuse them still, as *de-* 'nying the true Christ, alledging, *they had ano-* 'ther Sense than the Scripture-Words did bear, 'and that his Sense was true, 'but their Sense was false, 'appealing to their Consci- 'ences, whether it was not 'so thus making himself *Judge* over our *Secret* 'Thoughts, as having a secret Sense in our 'thoughts of Scripture-words, con- 'trary to the true sense of them, 'though

G. K. hath done the same since.

Page 4.

'though we have not given him or any o-
'ther *occasion* to judge so *rashly*, and *uncha-*
'*ritably* of us, and our Consciences bear us
'witness in the sight of God, that we do
'sincerely believe, and *think as we speak*, when
'we say according to the Holy Scripture,
'that *Jesus* of *Nazareth* is the true *Christ* of
'God, and the *only* true *Saviour*, and there is
'no other Name given under Heaven, where-
'by Men must be saved, and that this same
'*Jesus* was in fulness of Time, born of the
'*Virgin* called *Mary*, being conceived of the
'Holy Ghost, who dyed for our Sins, and
'rose again for our Justification—who is
'exalted at the Right Hand of God, and
'ever liveth to make Intercession for us,
'and that Christ hath his *Body in Heaven*, a
'most glorious Body, not changed in Being
'or Substance, but in condition and manner
'of being; and that Christ is true and per-
'fect God, and true and perfect Man, the
'Son of God, begotten of God from ever-
'lasting, glorified with the Father before the
'World began—and that Christ as Man,
'hath both Soul and Body, and his Man-
'hood is most excellently and wonderfully
'united with his Godhead; yet his Manhood
'is not his Godhead, nor is his Body that he
'had of the *Virgin*, and now hath in Hea-
'ven, his Godhead, but the *Temple* of it, as
'Christ called his Body the Temple, and is the
☞ 'GARMENT or *Cloathing*, wherewith

the

'the Eternal Word did cloath himself, who is 'that New and Living way, that he hath con-'secrated for us, through the Vail, that is to 'say, his Flesh.

'And we believe, that God the Father 'hath appointed the Man Christ Jesus to be 'the judge of the quick and the dead, page 5. 'and that he is to come to judge all 'Mankind with the great and last Judgment 'at the end of the World, the which end of 'the World we do believe is *Not* come, 'either *within* us, or *without* us—Therefore 'hath this *Accuser* joyned with *Tho. Hicks* a 'Baptist Teacher at *London*, and *John Faldo* an 'Independent Teacher, and divers others, to 'accuse us as *denying the true Christ, because 'we believe and confess to 'Christ's inward and out-'ward appearance*, as if 'to believe and confess 'to Christ's *inward* Co-'ming and Appearance, 'were certainly to deny his *outward*, or to 'hold forth *two* Christ's, which is but their 'great *ignorance* and *unbelief*, and no *just Conse-'quence* of our Principle, for the true Christ 'of God is one, and the true *Christian's Faith* re-'ceiveth and embraceth him *whole* and *undivid-'ed*, and owneth his inward and outward Com-'ing, who, as he did come without us in a state 'of Humiliation to suffer, and is risen and as-'cended into Heaven, so he will come again without

This Charge was groundless then, how comes it to be true now?

'without us to judge the Quick and the 'Dead--And there shall be a Resur- page 6.
'rection of the Body, both of the Just & Unjust, 'that is not attained already or immediately 'after Death, but it is to be attained unto in the 'time appointed of God, called the *Day of 'Judgment.* And seeing our Friends in *Eng-'land* have *FULLY* answered to all these '*FALSE ACCUSATIONS* of *Tho. Hicks* and '*J. Faldo*, with whom *Chr. Lodowick* hath 'joyned, we refer to their Answers, for fur-'ther Satisfaction.

Thus much on behalf, not only of himself and his *Rhode Island* Friends, but of Friends in *England*, and *every where else*. Then *Hicks* and *Faldo* were false Accusers, their Consequences indeducible, *Chr. Lodowick* (who had, it seems, got the start of *Keith* both in Apostacy and Reflections) to blame for joining with them, and the Reader referred to Friends Books *here*, for *further Satisfaction*. It was then *rash and uncharitable* to make ones self *Judge over anothers secret thoughts*, to say Friends had another *sense than Scripture words did bear*, &c. but the *Quakers* are justified, even by *G. Keith* in their Faith concerning *Christ*, his *Conception, Birth, Resurrection, Ascension, Intercession and Coming again to raise the Dead, and to Judge both Quick and Dead at the last Day*; whereas since his coming over, *Hicks* and *Faldo* are vindicated, and Friends rendred *Heterodox*, even in those very Books, among the rest, out of which

which they are here by him defended as *Orthodox*. *Quæ te Dementia cepit!* But not to dwell upon this, I now pass to that other part of their Book, which contains a *Collection* of *Testimonies* out of our *Friends Books*, as a further Corroboration of their evidence, for which it was added by his *Printer* and Brother in Schism, *William Bradford*, and as he saith, *faithfully Collected*, which let him look to.

His first citation is out of the *Principles of Truth*, by *John Crook*, whom, in his Page 10. he thus cites 'Through this Gift we believe, 'that Christ Jesus, the Son of God, was ma- 'nifest in the Flesh, in the fulness of time '— and that there is not another Name, 'whereby any can be saved, then this Name 'of *Jesus Christ*, nor is remission of Sins to 'be preached by any other Name. We be- 'lieve, that this *Jesus* Dyed for or because 'of Sin, and rose again for the Justification of 'those that believe in him, and that he there- 'by spoiled Principalities and Powers, and 'Triumphed over them openly, and led Cap- 'tivity captive in his own Person — By this 'Gift of God in our Hearts, we further 'believe that Christ Jesus rose again from the 'Dead, and sits at Gods right Hand in a *Glo- 'rious Body*. And we believe, that our low 'Estates and humble Bodies shall be made like 'unto his glorious Body — and that this mor- 'tal shall put on Immortality — *As the Man*

'is

'*is not without the Woman, neither is the Woman*
'*without the man in the Lord*: even so is not the
'*death and sufferings of Christ without at Jeru-*
'*salem*, to be made *void and of none effect*, by
'any thing *within*; neither doth the Light
'shine and make that of none effect *without*,
'but *both* in the Lord answers his will—
'And we also believe the Resurrection of
'the Just and Unjust, according—to the
'Judgment of the *great Day*, and then shall
'every Seed have its *own* Body— But because
'we dare not be so foolishly inquisitive, as
'to say, with what Bodies do they arise,
'therefore do some say, *We deny both the*
'*Resurrection of the Body of Christ, and of all*
'*that are or shall be dead.* But this *ALSO IS*
'*FALSE*, for *every man shall be raised in his*
'*own order, but Christ the first fruits*, 1 Cor. 15.
'23. And we believe they shall be raised with
'*the same* Bodies, so far as Natural and Spi-
'ritual, Corruptible and Incorrupti-
'ble, Terrestrial and Cœlestial can
'be the same.

The next Citation I shall bring, leaving those of *William Penn* and *George Whitehead* for a close, is out of a Book called, '*Malice of the Independent Agent again* p. 13.
rebuked, p. 17. The terms *Natural* and *Earthly*, as given to the Glorious Body of Christ, were and are offensive to us. 'It
'must needs be a very Glorious, Heavenly
'Body, and we believing such a change

' in the Glorious Body of Christ, we do not ' thereby (not *ever* did) believe that the Bo- ' dy of Christ, which suffered, was *annihi-* ' *lated*, and that his Flesh saw Corruption: *NO* ' *SUCH MATTER*: May there not be then a ' very Wonderful change in the Body, and ' yet the Substance not Annihilated nor de- ' stroyed? Now doth it follow, from our ' not believing nor owning his Characters (of ' *Natural* and *Earthly*) on Christ's Glorious ' Body, that therefore nothing of that Body ' *Remains*, or is in *Being*. pag. 19. As if we ' allowed nothing of the Man Christ, either ' of Spirit or Body, to have a being (after ' his Resurrection) to ascend, which is a ' *HORRID FALSHOOD*——Though Christ ' be God and Man, in a most Glorious Uni- ' on and Power, yet the Manhood is not the ' Deity, nor the Deity the Manhood, yet in- ' separable in the Heavenly Man, Christ, ' who is Lord from Heaven.

I come now to what he quotes out of my *Father*, whom he represents as founder in the Faith, than a late litigious *Agent* in *G. K's* cause (*Toomas Crisp*, I mean) hath sought to Characterize him. It is in these Words, ' *Flesh and Blood of Christ*, by *J. Penington* ' (*Preface*) I have often hard them, ' the *Quakers*) own Christ both in- pag. 15. ' wardly and outwardly; yea, I heard one ' of the *Antients* of them thus Testify in a ' publick Meeting, many Years since, *That*

if

'if *Christ had not come in the Flesh, in the fulneſs of time, to bear our Sins in his own Body* 'on the Tree, *and to offer himſelf up a Sacrifice* 'for *Mankind, all Mankind had utterly Periſht.* 'page 16. Glorious was that Appearance 'and Manifeſtion of his Son in the Fleſh, 'precious his ſubjection and Holy Obedi- 'ence to the Father: his giving himſelf up 'to death for Sinners, was of great eſteem 'in his Eye. It was a ſpotleſs Sacrifice, of 'great value, and effectual for the Remiſſion 'of Sins, and I do *humbly acknowledge unto* ☞ 'the *Lord, the Remiſſion of my Sins there-* 'by.

Robert Barclay, comes next, who is brought in ſaying, *Apology*, pag. 94, 95, 96. 'As *p.* 16. 'we believe he [Chriſt] was a true 'and real Man, ſo we alſo believe, that he con- 'tinues SO to be Glorified in the Heavens 'in *Soul* and *Body*, by whom God ſhall 'judge the World in the *great* and *general* 'Day of Judgement. We believe all thoſe 'things to have been certainly tranſacted, 'which are recorded in the Holy Scriptures, 'concerning *the Birth, Life, Miracles, Suffer-* 'ings, *Reſurrection* and *Aſcenſion* of *Chriſt*, 'and we alſo believe; that it is the Duty of 'every one to believe it, to whom it plea- 'ſeth God to reveal it; yea, we believe it 'were *Damnable Unbelief* not to believe, 'when SO declared. And we believe that ☞ 'the Remiſſion of Sins, which any par-

'take of, is *ONLY* in and by *virtue* of that 'most *Satisfactory Sacrifice*, and *no other-* 'wise; *Vindication of Apology*; page 89. I 'do believe that the *Body* of our Lord Je- 'sus Christ, which was Crucified at *Jeru-* 'salem, was again raised by the Power of 'God, in which *Glorious Body* the Lord 'Jesus Christ *DWELLETH*, page 189. 'We are *falsly* charged with denying the 'outward appearance of Christ, the real 'Existance, of Heaven and Hell, as a *place* 'without us, the *last and general* Judgment, 'the Resurrection of the Body; for we '*REALLY* believe these things.

The following citation with others comprehends *William Penn*, one of them *G. K.* hath traduced by name, 'Testimony *for the* 'Man *Christ Jesus*, page 4. (saith pag. 11. 12. 'W. B.) and cites *William Penn*, 'where he speaks in the name and person of 'the *Quakers*, thus, *We do believe the Man* 'Christ Jesus *to be Glorified in Heaven:* 'We do believe that holy *Manhood to be* 'Glorified *in Heavenly Glory*. See now 'how far the *Quakers* are from denying the 'true and real *Manhood* of Christ in Heaven, 'or disowning *Jesus of Nazareth* to be the 'Messiah. And we further add and confess, 'that the same *Man Christ Jesus*, that Suf- 'fered and was put to Death in the Flesh '—— ascended both as to a change of place 'and state of Glory, —— and that the *same*

'Body

Body, that was put to Death, was raiſed by the Power of God, and was a *REAL* Body, really ſeen both before and after his Reſurrection, and at his Aſcenſion alſo. So we confeſs the ſame Man Chriſt, not only to be *ſtill* in *being*, but alſo *Glorified*, and his Body to be a Glorious, Heavenly and Spiritual Body. And as to his being *MAN*, *We have one Mediator between God and Man, even the Man Chriſt Jeſus*, 1 Tim. 2. *And God will judge the World in Righteouſneſs by that Man whom he hath ordained, whom he hath raiſed from the Dead*, &c. Act. 17. 31. So that this Man Chriſt did neither *vaniſh* nor *perriſh* in any thing eſſential to him, either as to his *SPIRIT*, *SOUL* or *BODY*, but is highly exalted and Glorified, *Page* 12. But if we ſhall be changed, as to our low Body, and faſhioned into a Glorious Spiritual ſtate; then is Chriſt, as to his Body, changed or tranſlated into a far more *Glorious State* than what it had, when *on Earth*.

I have reſerved his Quotations out of *George Whitehead*, to the laſt. They are theſe *Poſtſcript* by *G. W.* (to a Book entituled *Malice of the Independent Agent again rebuked*) in anſwer to *page* 13. *W. H's Queries*, page 23. That *Fleſh* ſaw no Corruption, but was *raiſed* from the Dead. Chriſt did riſe in *that Body* wherein he *Suffered*, and in the *ſame* aſcended

'afcended into the Heavens; where the 'Patriarch *David* did not, as to his Body, 'which is in the Sepulchre, *Acts* 2. 29. And 'that *VERY BODY* of Chriſt, which 'was raiſed from the Dead, how ſhould it 'but be in being, ſeeing he dyed not again, 'according to *Rom.* 6. 9. *Knowing Chriſt be-* 'ing raiſed from the Dead, dyeth no more, Death 'hath no more dominion over him: his 'dying was only as to the Body, he was put 'to death as concerning the Fleſh, therefore 'the *Fleſh* was raiſed from the dead. And 'it is, ſo far circumſcribed or encompaſſed 'in the *Heavens*, as its capable of; and as 'is proper to it: and tho' it be Spiritual and 'Glorious, yet a *Body*, and therefore *not* in 'every *place*, where God is. To be Omni-'preſent is only proper to God, and not to 'Bodies. And in the next page, *page* 14. 'he adds: He is entred into Heaven 'it ſelf, to appear in the Face of 'God for us. And a little lower, out of '*The real Quakers*, *a real Proteſtant* by G. *W. page* 105, 106. 'I deny it *to be the Qua-* 'kers mind that Chriſts Body did vaniſh, (ſo 'as to become annihilated) at his Aſcenſion: 'twas *changed*, and more *Glorified*, but not 'vaniſht. I am ſenſible that none in their 'right underſtanding or ſenſe, would give 'him any ſuch miſtaken anſwer or account 'concerning the Body of Chriſt, that it ſo 'vaniſht, as to become annihilated. Chriſt

hath

'hath a *Glorious Body*, moſt near and proper 'to himſelf, above and more excellent than 'all our earthly Bodyes, *like unto which* he will 'change our low and humble Bodies. And 'out of *pag.* 108. of the ſame Book, that, 'We 'believe that Chriſt as *Mediator*; hath obtain-'ed eternal redemption for us, and that by his '*OWN BLOOD*, that we might be ſan-'ctified and redeemed from all Iniquity, for 'which end he gave himſelf for us. Again, 'Chriſt and his Light within are 'not to be *divided* in matter of *pag.* 15. '*Faith* or *Salvation*. We *never* oppoſed 'Chriſt who dyed for Sinners, or Faith in his 'Name; by believing or obeying the Light 'within. Out of another Book of *G. W's*, called *Judgment ſixed*, in Anſwer to *Jeffry Bullock*, he brings a quotation thus, 'The 'true Chriſt of God is but one, tho' he hath 'appeared in divers manners; both in the 'Fleſh and in the Spirit—he is the one Medi-'ator between God and Man, even the *MAN* 'Chriſt Jeſus the heavenly glorious Man, the '*MAN* that was promiſed to be for a hiding 'place—that *MAN* by whom God will 'judge the World in Righteouſneſs. See alſo, *Plea of the Innocent*, by *G. K.* and *T. B.* pag. 10. accuſation out of *G. W.* in Anſwer to *Jeffry Bullock*, thus, 'Thou who canſt not ſee 'the conſiſtency of Salvation by the *Light with-'in*, and the *Man Chriſt Jeſus*, all gone from 'the Light into Imaginations.

Thus

Thus much out of *G. W.* as gathered by *W. B.* and made part of that Book, called, *The Christian Faith of the People of God, called* Quakers in Rhode Island, *&c.* And enough to shew what *G. W.* and his Brethren, their *former Sentiments* were, in those *weighty Points* there controverted, and that *G. K.* is a *false Accuser*. Now hear *W. B.* summs up the matter, at the close, 'Much more
pag. 16. 'might have been cited out of 'the Writings of our Antient Friends, but 'this may suffice, at this time, to convince 'our Opposers, that it *hath been*, and *is*, the '*firm* Belief of the People called *Quakers*, to 'expect Salvation by the *Man* Christ Jesus, who 'was born of the Virgin *Mary*, was crucified 'for our Sins, and rose again for our Justi-'fication, ascended into Heaven, and ever 'liveth to make Intercession for us. So that it seems, if we will believe these Men, or they dare believe themselves, the *Quakers* were then Orthodox (*viz.* Anno 1692.) and what they had *formerly* delivered as their Faith, was sound; *they did sincerely believe and think as they spake*; a taste ye have here, and MUCH MORE might be given, but this *may suffice to Convince our Opposers*, if *W. B.* be to be credited. But how much worse than *those* our Opposers, must that Man then be, who, all this notwithstanding, represents them otherwise then they are, or he hath defended them

to

to be even a *Traducer*, a *Defamer*, yea, *a Judas!*

This shaking the Foundation, upon which *G. K's* whole superstructure is built, (in his late envious piece, stiled *Gross Error* &c.) as is Manifest from so much of the *Preface*, as I have cited, I shall leave *G. K.* to reconcile himself to himself and his Friends, and refer *the Reader*, for answer to the particular charges there exhibited, to that Book of *T. E's*, called, *Truth Defended*, wherein, I doubt not, but the judicious and impartial will receive Satisfaction, in finding most of the Citations, Inferences and Cavils, brought in this last of *G. K's*, already fully cleared and answered *there*.

POST-

POSTSCRIPT.

SInce the above was committed to the *Press*, another Book of *G. K*'s is come to my Hands, called, *A Serious Appeal*, &c. in Answer to *Cotton Mather* of *New-England*, whom in the Title-Page he represents as *greatly possessed with a Spirit of Perversion, Errors and Envious Zeal against the People called Quakers*, and together with an *Appeal* against him *to all the more Sober, Impartial*, &c. he Subjoins *a Vindication of our Christian Faith, especially respecting the Fundamental Doctrines and Principles of Christian Religion.* This also was Printed by *W. Bradford*, Anno 1692. but after the other Paper already cited, as appears by the References to it, in this Book. Some few Passages out of it, and that the rather for that *G. K.* is Sole Author here, *not in conjunction* with others, as before, I shall add by way of Corollary.

In page 6. I find *G. K.* deservedly reflecting on his Opponent, for his *Citations out of the* Quakers *Printed Books and Treatises*, as having *borrowed* and *taken them, not from our own Books, but from our professed Adversaries*, whom he terms *Men known well enough to be possessed with prejudice*

prejudice against us, such as Thomas Hick's *and* John Faldo, *and others, whom our Friends in* Old England, *and particularly* G. W. *and* W. P. *have largly answered,* and goes on, 'I do here 'solemnly charge *C. M.* 'to give us but ONE 'single Instance of any one 'Fundamental Article of 'Christian Faith denyed 'by us as a People, or by 'any one of our *Writers* 'or *Preachers* generally owned and approved by 'us. And in the next page, 'According to the 'best knowledge I have of the People called 'Quakers, and those most 'generally owned by them, 'as *Preachers* and *Publish-* 'ers of their Faith, of 'unquestioned esteem a- 'mong them, and wor- 'thy of double Honour, 'as many such there are 'I know NONE that 'are guilty of any ONE 'of such Heresies and 'Blasphemies, as he accuseth them.

But how comes *G. K.* of late to abet these very Adversaries, defended their cause, and pick matter of quarrel against Friends, even out of these very *Books* (among others) he here recommends?

Is *G. W. W. P.* and *J. W.* none of this number? Did not he, then repute them such, and recommend *G. W.* and *W. P* their Books, as such?

In page 11. Speaking on behalf of the *Quakers*, he saith, 'We zealously believe, 'that the Man Christ is in Heaven without

'us, in his Glorified Body of Man, the 'same for being he had on Earth, but won-'derfully changed in manner and condition, 'as is clearly and fully expressed in that 'late Treatise given forth by our Friends in 'Rhode-Island, called, *The Christian Faith, &c. Vindicated, &c.*

Now hear him in *page* 52, thus he hath it, 'But that he [*Cotton Mather*] chargeth it 'upon us, as if we did not believe *Christs* 'coming again and appearance without us, *in his* 'Glorified Body, to judge the Quick and the Dead, 'is that he cannot prove ANY OF US 'Guilty, that is generally owned and receiv-'ed to be of our Faith; only we have denied 'the gross and carnal Imaginations, that 'some have vented as concerning Christ's 'Body; calling it *Natural* and *Earthly*, 'which we believe is *Spiritual* and *Heavenly*— 'And a little lower, 'He [*C. M.*] doth most 'grosly prevaricate, abus-'ing and perverting our 'words, as if because we 'owned an *inward quick-'ing and being raised with* 'Christ, in our Souls and 'inward Man, that there-'fore *we deny any future* 'Resurrection of the Body 'after Death, which WE DENY NOT, 'but affirm against *Ranters* and vain *Noti-'onists*; and we believe, that the Resurrecti-'on

This *abuse* and *perversion* himself of late hath been guilty of, in a high degree, and that from the same to picks.

'on of the Body is not attained Immediately after Death — but at Christ's coming and appearing to judge the Quick and the Dead: and the same Body that dyeth, is raised, in a true sence, being freed and refined from all Dross of Corruption, &c.

His Citations out of my Father, *page* 25. 26, 28. (whom he terms, Dear *Isaac Penington*, and saith he well *knew to be a true Believer in the Lord Jesus Christ, and a sincere Lover of the crucified Jesus*,) and those of *G. F. page* 60. Vindicating them, even in those very passages, which his Friend *Tho. Crisp* renders them as heretical in, I lightly pass over, deeming it no wonder that *T. C.* and *G. K.* should clash, when *G. K.* and *G. K.* cannot agree. And perhaps a more suitable occasion may happen for some body else to be more particular therein. These are but words of *course* with him, for it is not long since, that it was Dear *G. W.* also.

Now *Reader*, what should induce such a Man, of so *great abilities* as he would be thought to be, and no question hath more then he makes a good use of, who, *to Gods praise* (as he tells *C. M. page* 29. but I rather think to his own applause) hath *the Gifts, both of sound Knowledge and Expression, with his MANIFOLD other Mercies bestowed on him*, thus to interfere, say and unsay, were it not, that Envy and Prejudice hath exceedingly

ingly blinded him! For *supposing, not granting* that those three Friends, he levels his ſtroak ſo hard againſt, had not ſo ſafely guarded ſome Expreſſions, as they might have done: muſt therefore they and their Brethren be reflected on, as *Blind, Dark and Erroneous, touching divers weighty Matters of the Chriſtian Doctrine and Faith*, even after he had given a *contrary* character of two of them (*viz.* *G. W.* and *W. P.*) and referred to their writings as ſound and true, as well as declared that he knew not *one ſingle inſtance of any one Fundamental Article of Chriſtian Faith denied by us, as a People, or by any one of our Writers and Preachers, generally owned and approved by us.* Let us hear him therefore once more paſs Judgement againſt himſelf, even in this particular, and that after 28 Years experience and converſe, both private and publick, and therewith cloſe theſe.

'All but *prejudiced* Perſons (ſaith he, *Serious* 'Appeal, page 7.) will ſay, if it can be found 'by comparing their Words one with ano- 'ther, that their Senſe or Meaning is ſound, 'though not ſo altogether ſafely and cauti- 'ouſly worded in every reſpect, *Charity is to* 'be allowed, and the *beſt conſtruction* ought to 'be given to their words, or they themſelves 'or their Friends for them, in reſpect of 'their abſence or deceaſe, who did beſt know 'them, ought to be allowed to give their 'ſence of them, as I have done in the

'ſincerity

'sincerity of my Heart, according to my 'best understanding and knowledge of them: 'and I think I should know 'and do know these called 'Quakers, and their Prin- 'ciples, far better than 'Cotton Mather, or any or 'all his Brethren, having 'been conversant with them in publick Mee- 'tings, as well as in *private* Discourses, with 'the most noted and esteemed among them 'for about 28 Years past, and that in many 'places of the World in *Europe*, and for these 'divers Years in *America*.

The greater is his condemnation then, falsly to accuse them now.

THE END.